THE Christian Doctrin AND SOCIETY OF THE People called Quakers;

Cleared from

The Reproach of the late *Diviſion* of a *few* in ſome Part of *America*, as not being juſtly chargeable upon the Body of the ſaid People there or elſewhere.

Now I beſeech you, Brethren, mark them diligently which cauſe Diviſion and Offences, contrary to the Doctrin which ye have learned, and avoid them, Rom. 16. 17. *Let all Bitterneſs, and Wrath, and Anger, and Clamour, and Evil-ſpeaking be put away from you, with all Malice. And be ye kind one to another, tender-hearted, forgiving one another, even as God, for Chriſt's ſake, hath forgiven you,* Epheſ. 4. 31, 32.

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WHereas divers Accounts have been lately publiſh'd, in Print, of ſome late Diviſion and Diſputes between ſome Perſons under the Name of Quakers in *Penſilvania*, about ſeveral fundamental Doctrins of the Chriſtian Faith (as is pretended by one Party) which being particularly mentioned, and thereupon occaſion very *unduly* taken by our Adverſaries, to reproach both the Chriſtian Miniſtry, and whole Body of the People commonly called Quakers, and their Holy and Chriſtian Profeſſion, both in *England* and elſewhere, tho' no ways concerned in the ſaid Diviſion or Matters charged, but rather grieved and troubled at it, and at the indiſcreet and reproachful management thereof in Print, to the amuſing and troubling the World therewith, and giving occaſion to the Looſe, Ignorant and Prophane, to ſlight and contemn the Truth and the Intereſt of the tender Religion of our Lord Jeſus Chriſt.

We are, therefore, tenderly concerned for Truth's ſake in behalf of the ſaid People (as to the Body of them, and for all of them who are ſincere to God, and faithful to their Chriſtian Principle and Profeſſion) to uſe our Juſt Endeavours to remove the Reproach, and all cauſeleſs Jealouſies concerning us, touching thoſe Doctrins of Chriſtianity, or any of them pretended (or ſuppoſed) to be in queſtion in the ſaid Diviſion; in Relation whereunto We do, in

the fear of God and in ſimplicity and plainneſs of his Truth receiv'd, ſolemnly and ſincerely declare what our Chriſtian Belief and Profeſſion has been, and ſtill is, in reſpect to *Jeſus Chriſt the only begotten Son of God, his Suffering, Death, Reſurrection, Glory, Light, Power, Great Day of Judgment*, &c.

We ſincerely profeſs Faith in God by his only begotten Son Jeſus Chriſt, as being our Light and Life, our only way to the Father, and alſo our only Mediator and Advocate with the Father. (a)

(a) *Heb.* 12. 2. 1 *Pet.* 1. 21. *Joh.* 14. 6. 1 *Tim.* 2. 5.

That God created all things, he made the Worlds, by his Son Jeſus Chriſt, he being that powerful and living Word of God by whom all things were made, (b) And that the Father, the Word and the holy Spirit are one, in divine Being inſeparable; one true, living and eternal God, bleſſed for ever, (c)

(b) *Epheſ.* 3. 9. *Joh.* 1. 1, 2, 3. *Heb.* 1. 2. (c) 1 *Joh.* 5, 7.

Yet that this Word, or Son of God in the fulneſs of time, took Fleſh, became perfect Man, according to the Fleſh, deſcended and came of the Seed of *Abraham* and *David*, (d) but was miraculouſly conceived by the Holy Ghoſt, and born of the Virgin *Mary*. And alſo further, declared powerfully to be the Son of God, according to the Spirit of Sanctification, by the Reſurrection from the Dead.

(d) *Rom.* 1. 3. 4. (e) *Mat.* 1. 23. (f) *Rom.* 1. 3, 4.

That in the Word (or Son of God) was Life, and the ſame Life was the Light of Men; and that he was that true Light which enlightens every Man coming into the World, (g) And there-

fore

fore, that Men are to believe in the Light, that they may become Children of the Light, (h) Hereby we believe in Christ the Son of God, as he is the Light and Life within us; and wherein we must needs have sincere respect and honour to (and belief in) Christ; as in his own unapproachable, and incomprehensible Glory and Fulness, (i) as he is the Fountain of Life and Light, and Giver thereof unto us; Christ, as in himself, and as in us, being not divided. And that as *Man*, Christ dyed for our Sins, rose again and was received up into Glory in the Heavens. (k) He having, in his dying for all, been that one great universal Offering and Sacrifice for Peace, Attonement and Reconciliation between God and Man, (l) and he is the Propitiation not for our Sins only, but for the Sins of the whole World. (m) We were reconcled by his Death, but saved by his Life.

(g) *Joh.* 1. 4. 9. (h) *Joh.* 12. 36. *Isa.* 2. 5. (i) 1 *Tim.* 6. 16. (k) 1 *Pet.* 3. 18. 1 *Tim.* 3. 16. *Matt.* 19. 28. and 25. 31. *Luk.* 9. 26. and 24. 26. (l) *Rom.* 5. 10, 11. *Heb.* 2. 17, 18. *Ephes.* 2. 16, 17. *Col.* 1. 20, (21, 22. (m) 1 *Joh.* 2. 2. 2 *Cor.* 5. 14, 15. *Heb.* 2. 9.

That Jesus Christ who sitteth at the right hand of the Throne of the Majesty in the Heavens, yet is he our King, High Priest and Prophet, (n) in his Church, a Minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not Man. (o) He is Intercessor and Advocate with the Father in Heaven, and there appearing in the Presence of God for us, (p) being touched with the feeling of our Infirmities, Sufferings and Sorrows. And also by his Spirit in our Hearts, he maketh Intercession according to the Will of God, crying, *Abba*, Father. (q)

(n) *Zech.*

(n) *Zech.* 9. 9. *Luk.* 19. 38. *Joh.* 12. 15. *Heb.* 3. 1. 6. *Deut.* 18. 15, 18. *Act.* 3. 22. and 7. 37. (o) *Heb.* 8. 1, 2. (p) *Heb.* 7. 25. *Heb.* 9. 24. (q) *Rom.* 8. 26, 27, 34. *Gal.* 4. 6.

For any whom God hath gifted (*r*) and called ſincerely to Preach Faith in the ſame Chriſt, both as within and without us, cannot be to Preach two Chriſts, but one and the ſame Lord Jeſus Chriſt, (*ſ*) having reſpect to thoſe degrees of our ſpiritual knowledge of Chriſt Jeſus *in us*, (*t*) and to his own unſpeakable fulneſs and glory, (*u*) as in himſelf, in his own intire being, wherein Chriſt himſelf and the leaſt meaſure of his Light or Life, as in us or in Mankind, are not divided nor ſeparable, no more than the Sun is from its light. And as he aſcended far above all Heavens, that he might fill all things, (*x*) his fulneſs cannot be comprehended, or contained in any finite Creature, (*y*) but in ſome meaſure known and experienced in us, as we are capable to receive the ſame, as of his fulneſs we have received Grace for Grace. Chriſt our Mediator, received the Spirit, not by meaſure, (*z*) but in fulneſs; but to every one of us is given Grace, according to the Meaſure of his Gift. (a)

(r) *Epheſ.* 3. 7. 1 *Pet.* 4. 10. (ſ) 1 *Cor.* 8. 6. ch. 15. 3, 8. (t) *Joh.* 15. 26. and ch. 16. 13, 14, 15. (u) *Joh.* 1. 16. (x) *Epheſ.* 4. 10. (y) *Coloſſ.* 1. 19. & 2. 9. (z) *Joh.* 3. 34. (a) *Epheſ.* 4. 7.

That the Goſpel of the Grace of God ſhould be preached in the Name of the Father, Son, and Holy Ghoſt, (*b*) being one, (*c*) in Power, Wiſdom, and Goodneſs, and indiviſible, (or not to be divided) in the great Work of Man's Salvation.

(b) *Matth.* 28. 19. (*c*) *Joh.* 1. 1, 2, 3, 4.

We ſincerely confeſs (and believe in) Jeſus Chriſt, both as he is true God, and perfect Man, (*d*) and

and that he is the Author of our living Faith in the Power and Goodneſs of God, as manifeſt in his Son Jeſus Chriſt, and by his own bleſſed Spirit (or Divine Unction) revealed in us, (e) whereby we inwardly feel and taſte of his goodneſs, (f) life and vertue; ſo as our Souls live and proſper by and in him: And the inward Senſe of this Divine Power of Chriſt, and Faith in the ſame and this inward Experience is abſolutely neceſſary to make a true ſincere and perfect Chriſtian in Spirit and Life.

(d) *Joh.* 1. 1, 2. *Rom.* 9. 5. 1 *Jo.* 5. 20. 1 *Tim.* 2. 5. (e) 1 *Joh.* 2. 20, 27. & ch. 1. 1. (f) 1 *Pet.* 2. 3. *Joh.* 6. 33, 35, 51, 57, 58.

That Divine Honour and Worſhip is due to the Son of God (c); and that he is, in true Faith to be prayed unto, and the Name of the Lord Jeſus Chriſt called upon (as the Primitive Chriſtians did) (d) becauſe of the glorious Union or *Oneneſs* of the Father and the Son (e), and that we cannot acceptably offer up Prayers or Praiſes to God, nor receive a gracious Anſwer or Bleſſing from God, but in and through his dear Son Chriſt.

(c) *Joh.* 5 23. *Heb.* 1. 6. (d) 1 *Cor.* 1. 2. *Acts* 7. 59. (e) *Joh.* 10. 30. 1 *Joh.* 5. 7.

That Chriſt's Body that was crucified, was not the God-head, yet by the Power of God was raiſed from the Dead; and that the ſame Chriſt that was therein crucified, aſcended into Heaven and Glory (f), is not queſtioned by us. His Fleſh ſaw no Corruption (g), it did not corrupt, but yet doubtleſs his Body was changed into a more *glorious* (h) and heavenly Condition than 'twas in when ſubject to divers Sufferings on Earth; but how and what manner of Change it met withal after 'twas raiſed from the Dead, ſo as to become ſuch a glorious Body

(as 'tis declared to be) is too wonderful for Mortals to conceive, apprehend or pry into (and more meet for Angels to ſee) ; the Scripture is ſilent therein, as to the manner thereof, and we are not curious to enquire or diſpute it ; nor do we eſteem it neceſſary to make ourſelves wiſe above (*i*) what's written as to the manner or condition of Chriſt's glorious Body, as in Heaven, no more than to enquire how Chriſt appeared in divers manners or forms (*k*), or how he came in among his Diſciples, the Doors being ſhut (*l*) or how he vaniſhed out of their Sight, after he was riſen. However, we have cauſe to believe his Body, as in Heaven, is changed into a moſt glorious Condition, far tranſcending what 'twas in on Earth, otherwiſe how ſhould our Low Body be changed, ſo as to be made like unto his Glorious Body (*m*) ; for when he was on Earth, and attended with Sufferings, he was ſaid to be like unto us in all Things, Sin only excepted (*n*) ; which may not be ſo ſaid of him as now in a ſtate of Glory, as he prayed for (*o*), otherwiſe where would be the Change both in him and in us?

(*f*) *Luke* 24 26. (*g*) *Pſal.* 16.10. *Acts* 2.31. & 13. 35,37. (*h*) *Phil.* 3. 21. (*i*) 1 *Cor.* 4.6. (*k*) *Mark* 16. 12. *Jo.* 20.15. (*l*) *Joh.* 20.19. *Luk.* 24. 36,37. & ch. 24.31. (*m*) *Phil.* 3.21. (*n*) *Heb.* 2.17 & 4. 15. (*o*) *Joh.* 17.5.

True and living *Faith* in Chriſt Jeſus the Son of the living God (*p*), has reſpect to his entire Being and Fulneſs, to him entirely as in himſelf, and as all Power in Heaven and Earth is given unto him (*q*), and alſo an Eye and Reſpect to the ſame Son of God (*r*) as *inwardly* making himſelf known *in* the Soul, in every degree of his Light, Life, Spirit, Grace and Truth, and as he is both the *Word of Faith*, and a quickening Spirit *in us* (*s*), whereby he is the immediate Cauſe,

Author

Author, Object and Strenth of our living Faith in his Name and Power, and of the Work of our Salvation from Sin, and Bondage of Corruption; and the Son of God cannot be divided from the leaſt or loweſt Appearance of his own Divine Light (or Life in us or in Mankind) no more than the Sun from its own Light; nor is the ſufficiency of his *Light within* by us ſet up in oppoſition to him the Man Chriſt or his fulneſs conſidered as in himſelf, or without us; nor can any meaſure or degree of Light, received from Chriſt (as ſuch) be properly called the Fulneſs of Chriſt, or Chriſt as in Fulneſs, nor exclude him (ſo conſidered) from being our compleat Saviour, for Chriſt himſelf to be our Light, our Life and Saviour (*t*) is ſo conſiſtent that without his Light we could not know Life nor him to ſave us from Sin or deliver us from Darkneſs, Condemnation or Wrath to come: And where the leaſt degree or meaſure of this Light and Life of Chriſt *within* is ſincerely waited in, followed and obeyed; There's a bleſſed encreaſe of Light and Grace known and felt, as the Path of the Juſt it ſhines more and more, until the Perfect Day (*u*), and thereby a growing in Grace, and in the knowledg of God, and of our Lord and Saviour Jeſus Chriſt, hath been, and is truly experienced. And this Light, Life or Spirit of Chriſt within (for they are one Divine Principle) is ſufficient to lead into all Truth, having in it the divers Miniſtrations both of Judgment and Mercy, both of Law and Goſpel (even that Goſpel which is preacht in every intelligent Creature under Heaven). It does not only, as in its firſt Miniſtration manifeſt Sin, and reprove and condemn for Sin, but alſo excites and leads them that believe in it to true Repentance, and thereupon to *receive* that Mercy, Pardon and Redem-

ption in Christ Jesus, which he has obtained for Mankind on those Gospel-terms of Faith (in his Name) true Repentance and Conversion to Christ thereby required.

(p) *Jn.* 14. 1. (q) *Matt.* 28. 18. ch. 11. 27. *John* 17. 2. *Heb.* 1. 4. ch. 2. 8. (r) *John* 14. 23. & 17. 21, 22, 23, 24, 26. ver. (s) 1 *Cor.* 15. 45. *Rom.* 10. 7, 8. (t) *Jo.* 1. 4. 9. & ch. 3. 19, 20. & ch. 12. 35, 36, 46. & ch. 8. 12. (u) *Prov.* 4. 18. *Ps.* 36. 9.

So that the Light and Life of the Son of God *within*, truly obeyed and followed, as being the Principle of the second or new Covenant, as Christ the Light is confessed to be (even as he is the Seed or Word of Faith in *all Men*) this does not leave Men or Women (who believe in the Light) under the first Covenant, nor as Sons of the Bond-woman, as the litteral Jews were, when gone from the Spirit of God, and his Christ in them) but it naturally leads them into the new Covenant, into the new and living way, and to the Adoption of Sons, to be Children and Sons of the Free-woman, of *Jerusalem* from above.

'Tis true, that we ought not to lay aside, nor any to undervalue (but highly to esteem) true Preaching and the Holy Scriptures, and the sincere Belief and Faith of Christ, as he died for our Sins, and rose again for our Justification, together with Christ's Inward and Spiritual Appearance, and work of Grace in the Soul, livingly to open the Mystery of his Death, and perfectly to effect both our Reconciliation, Sanctification and Justification; and where-ever Christ qualifies and calls any to Preach and Demonstrate the Mystery of his Coming, Death and Resurrection, &c. even among the Gentiles Christ ought accordingly to be both Preached, Believed and Received.

Yet

Yet ſuppoſing there have been, or are ſuch Pious and Conſciencious Gentiles, in whom Chriſt was and is *as* the Seed or Principle of the Second or new Covenant, the Light, the Word of Faith (as is granted) and that ſuch live uprightly and faithfully to that Light they have, or to what is made known of God in them, and who therefore in that State cannot periſh (but ſhall be ſaved) as is alſo confeſſed; and ſuppoſing theſe have not the outward Advantage of Preaching, Scripture, or thence the Knowledg of Chriſt's outward coming, being outwardly crucified and riſen from the Dead, can ſuch (thus conſidered) be juſtly excluded Chriſtianity or the Covenant of Grace (as to the vertue, life and nature thereof) or truly deemed no Chriſtians, or void of any Chriſtian Faith in the Life and Power of the Son of God within, or be only Sons of the firſt Covenant, and Bond-woman, like the litteral out-ſide Jews? Or muſt all be excluded any true Knowledg or Faith of Chriſt *within* them, unleſs they have the Knowledg of Chriſt as *without* them? No ſure, for that would imply inſufficiency in Chriſt and his Light, *as within* them, and to fruſtrate God's good End and Promiſe of Chriſt, and his free and univerſal Love and Grace to Mankind, in ſending his Son. We charitably believe the contrary, that they muſt have ſome true Faith and Intereſt in Chriſt and his Mediation, becauſe of God's free Love in Chriſt to all Mankind, and Chriſt's dying for all Men (*w*), and being given for a Light *of* the Gentiles, and for Salvation to the Ends of the Earth (*x*). And becauſe of their living up ſincerely and faithfully to his Light in them, their being Pious, Conſcientious, accepted and ſaved (as is granted) we cannot reaſonably think a ſincere pious or godly Man, wholly void of Chriſtianity

anity (of what Nation ſoever he be) becauſe none can come to God or Godlineſs but by Chriſt (*y*), by his Light and Grace in them: Yet grant if there be ſuch pious ſincere Men or Women as have not the Scripture or knowledg of Chriſt, as outwardly crucified, *&c.* they are not perfect Chriſtians in all Perfections, as in all Knowledg and Underſtanding, all Points of Doctrin, outward Profeſſion of Chriſt; ſo that they are better than they profeſs or pretend to be, they are more Jews inward, and Chriſtians inward than in outward Shew or Profeſſion. There are Chriſtians ſincere and perfect in Kind or Nature, in Life and Subſtance, though not in Knowledg and Underſtanding. A Man or Woman having the Life and Fruits of true Chriſtianity, the Fruits of the Spirit of Chriſt in them that can talk little thereof, or of Creeds, Points or Articles of Faith (yea many that cannot read Letters) yet may be true Chriſtians in Spirit and Life; and ſome could die for Chriſt that could not diſpute for him; and even Infants that die in Innocency are not excluded the Grace of God or Salvation in and by Chriſt Jeſus, the Image and Nature of the Son of God being in ſome Meaſure in them, and they under God's Care and ſpecial Providence. See *Matt.* 18. 2. 10.

(*w*) 2 *Cor.* 5. 14, 15. (*x*) *Iſa.* 49. 6. *Luke* 2. 32. *Acts* 13. 47. (*y*) *Joh.* 14. 6.

And though we had the Holy Scriptures of the Old and New Teſtament, and a Belief of Chriſt crucified and riſen, *&c.* we never truly knew the Myſtery thereof, until we were turned to the Light of his Grace and Spirit within us, we knew not what it was to be reconciled by his Death, and ſaved by his Life, or what 'twas to know the Fellowſhip of his Sufferings, the Power of his Reſurrection, or to be made conformable unto his

his Death, we knew not, until he opened our Eyes and turned our Minds from Darkneſs unto his own Divine Light and Liſe within us.

Notwithſtanding, we do ſo ſincerely and greatly eſteem and value the Holy Scriptures, preaching and teaching of Faithful, divinely Inſpired, Gifted and Qualified Perſons and Miniſters of Jeſus Chriſt, as being great outward Helps, and inſtrumental in his Hand, and by his Spirit for Converſion, where God is pleaſed to afford thoſe outward Helps and Means, as that we neither do nor may oppoſe the ſufficiency of the Light or Spirit of Chriſt within to ſuch outward Helps or Means ſo as to reject, diſeſteem, or undervalue them, for they all proceed from the ſame Light and Spirit, and tend to turn Men's Minds thereunto, and all center therein.

Nor can the Holy Scriptures or true Preaching without be juſtly ſet in oppoſition to the Light or Spirit of God or Chriſt within, for his faithful Meſſengers, are Miniſters thereof, being ſent to turn People to the ſame Light and Spirit in them. *Acts* 26. 18. *Rom.* 13. 2. 2 *Cor.* 4. 6. 1 *Pet.* 2. 9. 1 *Jo.* 2. 8.

'Tis certain, That great is the Myſtery of Godlineſs in itſelf, in its own Being and Excellency, namely that God ſhould be, and was manifeſt in the Fleſh, juſtified in the Spirit, ſeen of Angels, preached unto the Gentiles, believed on in the World and *received* up into Glory.

☞And 'tis a great and precious Myſtery of Godlineſs and Chriſtianity alſo that Chriſt ſhould be ſpiritually and effectually in men's Hearts, to ſave and deliver them from Sin, Satan and Bondage of Corruption, Chriſt being thus revealed in true Believers, and dwelling in their Hearts by Faith, Chriſt within the Hope of Glory, our Light and Life, who of God is made unto us Wiſdom, Righteouſneſs

ouſneſs, Sanctification and Redemption, 1 *Cor.* 1. 30. And therefore this Myſtery of Godlineſs, both as in its own Being and Glory, and alſo as in Men (in many hid and in ſome revealed) hath been and muſt be Teſtified, Preached and Believed, where God is pleaſed to give Commiſſion (and prepare People's Hearts for the ſame) and not in Man's Will.

'Concerning the *Reſurrection of the Dead*, and 'the *great Day of Judgment*, yet to come, beyond 'the Grave or after Death, and Chriſt's coming '*without us*, to Judg the Quick and the Dead (as divers Queſtions are put in ſuch Terms.) What the Holy Scriptures plainly declare and teſtifie in theſe Matters we have great reaſon to credit and not to queſtion, and have been always ready to imbrace, with reſpect to Chriſt and his Apoſtle's own Teſtimony and Prophecies.

1. For the Doctrin *of the Reſurrection*; If in this Life only we have Hope in Chriſt, we are of all Men moſt miſerable, 1 *Cor.* 15. 19. We ſincerely believe, not only a Reſurrection in Chriſt from the fallen ſinful State here, but a Riſing and Aſcending into Glory with him hereafter, that when he at laſt appears we may appear with him in Glory, *Col.* 3. 4. 1 *Joh.* 3. 2.

But that all the Wicked, who live in Rebellion againſt the Light of Grace, and die finally impenitent, ſhall come forth to the Reſurrection of Condemnation.

And that the Soul or Spirit of every Man and Woman ſhall be reſerved in its own diſtinct and proper Being, (ſo as there ſhall be as many Souls in the World to come as in this) and every Seed (yea every Soul) ſhall have its proper Body, as God is pleaſed to give it, 1 *Cor.* 15. A Natural Body is ſown, a Spiritual Body is raiſed; that being firſt which is Natural and afterward that which

which is ſpiritual. And tho' 'tis ſaid this corruptible *ſhall* put on incorruption, and this mortal ſhall put on Immortality; the change ſhall be ſuch as Fleſh and Blood cannot inherit the Kingdom of God, neither doth Corruption inherit Incorruption, 1 *Cor.* 15. *Ch.* We ſhall be raiſed out of all Corruption and Corruptibility, out of all Mortality; and the Children of God and of the Reſurrection ſhall be Equal to the Angels of God in Heaven.

(?) *Mat.* 22. 30. *Mark.* 12. 25. *Luk.* 20. 36.

And as the Coeleſtial Bodies do far excel Terreſtrial; ſo we expect our Spiritual Bodies in the Reſurrection ſhall far excel what our Bodies now are: and we hope none can juſtly blame us for thus expecting better Bodies than now they are. Howbeit we eſteem it very unneceſſary to diſpute or queſtion how the Dead are raiſed, or with what Body they come? But rather ſubmit that to the wiſdom and pleaſure of *Almighty God.*

2ly. For the Doctrin of *Eternal Judgment.*

God hath committed all Judgment unto his Son Jeſus Chriſt and he is both Judge of quick and Dead, and of the States and ends of all Mankind, *Jo.* 5. 22. 27. *Act.* 10. 42. 2 *Tim.* 4. 1. 1 *Pet.* 4. 5.

That there ſhall be hereafter a *great Harveſt.* Which is the End of the World, a great day of Judgment, and the Judgment of that great day the Holy Scripture is clear, (*a*) *Mat.* 13. 39, 40, 41, *Ch.* 10. 15. and 11, 24. *Jude* 6. When the Son of Man cometh in his Glory and all the Holy Angels with him; then ſhall he ſit upon the Throne of his Glory and before him ſhall be gathered all Nations, *&c.* *Mat.* 25. 31, 32 to the end, compared with *Chap.* 22. 31.

Mark 8. 38. *Luk.* 9. 26. and 1 *Cor* 15. 52. 2 *Theſ.* 1. 7, 8. to the end, and 1 *Theſ.* 4. 16. *Rev.* 20. 12, 13, 14, 15.

That this Bleſſed Heavenly Man this Son of Man who hath ſo deeply ſuffered and endured ſo many great Indignities and perſecutions from his Adverſaries (both to himſelf and his Members and Brethren) ſhould at laſt even in the laſt and great day ſignally and manifeſtly appear in Glory and Triumph; attended with all his glorious Heavenly Hoſt, and Retinue, before all Nations, before all his Enemies, and thoſe that have denied him, this will be to their great terror and amazement; that this moſt glorious Heavenly Man and his Brethren that have bin ſo much contemned and ſet at nought, ſhould be thus exalted over their Enemies and perſecutors in glory and Triumph is a righteous thing with God; and that they that ſuffer with him ſhould appear with him in glory and dignity when he thus appears at laſt. Chriſt was Judg of the World and the Prince thereof when on Earth, *Joh.* 9. 39. and 12. 31. He is ſtill Judg of the World, the wickedneſs and Prince thereof by his Light, Spirit and Goſpel in Mens Hearts and Conſciences, *Joh.* 16. 8, 11. *Matt.* 12. 18, 20. *Iſa.* 42. 1. *Rom.* 2. 16. 1 *Pet.* 4. 6. And he will be the Judg and final determiner thereof in that great Day appointed; God having appointed a Day wherein he will Judg the World in Righteouſneſs by that Man whom he hath ordained. Chriſt foretold, it ſhall be more tollerable for them of the Land of Sodom and Gomorrah in the Day of Judgment, than for that City or People that would not receive his Meſſengers or Miniſters, *&c.* *Matth.* 10. 15. and ſee *Chap.* 11. 24. and *Mark* 6. 11. *Luk.* 10. 12, 14. 'Tis certain that God knows

knows how to deliver the Godly out of all their Trials and Afflictions, and at last to bring them forth and raise them up into Glory with Christ; so he knoweth also how to reserve the unjust and finally Impenitent unto the Day of Judgment to be punished, 2 *Pet.* 2. 9. He will bring them forth unto the Day of Destruction, *Job* 21. 30. The Lord can and will reserve such Impenitent presumptuous and Rebellious Criminals as bound under Chains of Darkness (as were the fallen Angels) unto the Judgment of the great day, *Jude* 6. *Mat.* 25. 30. 'Tis not for us to determin or dispute the manner how they shall be so reserved; but leave it to God, he knows how.

Touching the Opinion of the Revolution or Transmigration of *Humane Souls*, or their passing out of one Body into another, *&c.* as 'tis deem'd originally to have sprung from the Heathen and receiv'd among *Jews* and some others by Tradition, and said to be the Opinion of our *Empedocles*, *Pythagoras* and *Egyptians*, and partly of *Julian* the Apostate when he dreamed that the Soul of *Alexander* the Great was crept into his Carcass, or rather that he was *Alexander* himself in another Body. And thereupon Rejecting the suit of the Persians for peace; presumtuously Proceeded in the War and to Bloodshed against them, until at unawares he got his Death's wound; according as is more fully related in History; particularly *Socrates*'s *Scholasticus*, *Lib.* 1. *Ch.* 17. and *lib.* 3. *Ch.* 18. *Eccles. Chron.* fo. 577. See also Dr. *Hammond's* Annotations on *Job.* 9. 1, 2, 3. We are not concern'd in any such notion, but (as a People) wholly clear of it. We deem it neither necessary to Faith nor safe to receive or defend, as either held by those Heathen *Egyptians* or *Jews*

aforeſaid, nor as 'tis inſinuated in a Late Pamphlet of 200 queries Concerning the Doctrin of the *Revolution of Humane Souls*, Suppoſing *twelve Revolutions or twelve diſtinct Intervals of Life to every Man, as being twelve ſeveral times born into the World for each one to live* (or conſummate) *the ſpace of* 1000 *years on Earth*. Though this opinion of ſuch Revolution appears not to be a point in preſent Controverſy in the Book aforeſaid (or in *Penſilvania*) nor maintained as any Divine opening, Revelation or neceſſary Article of Faith, but rather Evaded from being publickly controverted, yet in as much as there appears ſome Ground of ſuſpicion in the Caſe, and as it ſeems to be favoured implicitely by ſome; Therefore that we as a People may not be ſuſpected about it, we ſincerely declare our Clearneſs from the ſaid opinion, as really eſteeming it not ſafe to propagate or maintain, or trouble Peoples Heads or Minds with it, but all to improve their preſent time and mercies; and we are the leſs concerned about the aforeſaid Queries and Doctrin, becauſe we find not any known perſon or perſons of credible Authority that will adventure to aſſert that opinion, either as divinely Revealed or opened, or as neceſſary to be believed or received as an Article of Faith, or that will undertake to demonſtrate how many times or Intervals of life they themſelves have liv'd on Earth, and what tranſactions or remarkable paſſages (or things good or bad,) they have done or paſſed thorough in thoſe their ſuppoſed paſt Intervals of Life.

The

The CONCLUSION.

TO conclude; as we are perſwaded want of walking in the true Light, and want of Chriſtian Charity is the great cauſe of Diviſions, in profeſt Chriſtian Societies of all ſorts, and of this difference among a few perſons in *America* profeſſing the ſame Light and Truth with us: We are aſhamed of (and ſurpriſed at) the bitter language and ſevere Conſequences and Treatment in ſome of the Printed Books from one party, and expoſing the weakneſſes and unwarrantable expreſſions of ſome of the other to the open Enemies of both, and of Religion it ſelf; all which (as alſo to make any publick Rent in a Religious ſociety on perſonal offences or Private Occaſions) are greatly unbecoming our Chriſtian Profeſſion, Charity, or Society. And we pray God rebuke and ſtop this troubleſome Spirit of Enmity, and Diviſion whereever it is; for it makes great Diſturbance and Trouble in the Creation, and where it enters in Church or State, yet it's ill work, is no new thing: 'twas the ſame Spirit that infeſted and troubled the Primitive Chriſtian Churches, cauſing Diviſions and Offences contrary to the Goſpel of Peace, at firſt receiv'd, and whereby parties and Schiſms were made; and one to ſay I am of *Paul*, another of *Apollo*, another of *Cephas* which Carnality, the Apoſtle reproved, as knowing and teſtifying that Chriſt (whom they all profeſt) is not divided; and if Chriſtian Tenderneſs and Charity might Influence all parties, we ſee no real cauſe for theſe few perſons aforeſaid to divide or ſeparate outwardly, eſpecially about Doctrin, ſeeing both profeſs one Light, one Spirit one God,

God, and one Lord Jesus Christ, and Faith in him, and sincerely to believe the holy Scriptures, and (even the person charging "the other in "Print) to own the Body of the People called "Quakers, and seems to approve of our an- "tient faithful and generally approved Friends, "Writers or Publishers of our Doctrins and "Principles, and Preachers among us generally "owned and approved by us, as Men of sound "Judgment and understanding, and as owning "the fundamental Articles of the Christian "and Protestant Faith. Thus far the Person "charging, in his serious Appeal, p. 6. As also "the same person further openly signified at "the other Friends meeting, that he (and his "Friends) had unity with the most there as "to *the main*. As also withall faithful Friends "every where, excepting only some in their "meeting that were unsound, *&c. Reason & Causes, p.* 26. and therefore if most on both sides have Unity as to the Main, we may charitably suppose they do not differ *in the Main* or substance of Christian Faith or Doctrin before cited (and sincerely owned and confessed by us) if tenderly and duly considered by both sides, as Men seeking Peace, Love and Concor'd. Wherefore the difference was very indiscreetly managed, aggravated, and exposed to separation, Printing, and Reproach, seeing 'twas not *in the Main*---We wholly dislike of such rending and tearing, such dividing and aggravating proceedings and bitter Treatment, and have no Unity therewith---But desire the Lord in Mercy to Repair Breaches, and heal Backslidings among them, and all esteemed Christian Professions and Societies, and incline all to *the Main*, to the True Light, to the substance and Life of Christianity, to true Love, fervent Charity and

Tender-

Tender-heartedneſs and Forgiveneſs towards one another, and to follow Peace with all Men, and Holineſs, without which no Man ſhall ſee the Lord.

A POSTSCRIPT relating to the Doctrin of the Reſurrection and Eternal Judgment.

AT the laſt Trump of God, and Voice of the Archangel, the Dead ſhall be raiſed Incorruptible, the Dead in Chriſt ſhall riſe firſt, 1 *Cor.* 15. 52. 1 *Theſ.* 4. 16. compared with *Mat.* 24. 31.

Many are often alarum'd, in Conſcience here by the Word and Voice of God, who ſtop their Ears, and ſlight thoſe Warnings; but the great and final Alarum of the laſt Trumpet, they cannot ſtop their Ears againſt nor eſcape; it will unavoidably ſeize upon, and further awaken them finally to Judgment. They that will not be alarum'd in their Conſciences unto Repentance, nor out of their Sins here, muſt certainly be alarum'd to Judgment hereafter.

Whoſoever do now wilfully ſhut their Eyes, hate, contem or ſhun the Light of Chriſt, or his Appearance within, ſhall, at laſt, be made to ſee, and not be able to ſhun or hide themſelves from his glorious and dreadful Appearance from Heaven with his mighty Angels, as with Lightning and in flaming Fire, to render Vengeance on all them that know not God, and obey

obey not the Gospel of our Lord Jesus Christ, 2 *Thes.* 7. 8. *Mat.* 24. 27. *Luk.* 17. 24. *Dan.* 10. 6. *Job* 37. 3.

And though many now evade and reject the Inward Convictions and Judgment of the Light, and shut up the Records or Books thereof in their own Consciences, they shall all be at last opened and every one judged of these things, recorded therein, according to their Works, *Rev.* 20. 12, 13, 14, 15.

Signed in behalf of our Christian Profession and People aforesaid,

George Whitehead,
Ambrose Rigg,
William Fallow
James Parke,
Charles Marsh
John Bowater,
John Vaughton
William Bingley.

FINIS.